THE PACIFIC

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Reading Room

A religious and family paper

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MERCIES.

Lest the great glory from on high
Should make our senses swim,
Our blessed Lord hath spread the sky
Between ourselves and Him.

He made the Sabbath shine before
The work-days and the care,
And set about its golden door
The messengers of prayer.

Across our earthly pleasures fled
He sends His heavenly light,
Like morning streaming broad and red
Adown the skirts of night.

He nearest comes when most His face
Is wrapt in clouds of gloom;
The firmest pillars of His grace
Are planted in the tomb.

Oh shall we not the power of sin
And vanity withstand,
When thus our Father holds us in
The hollow of His hand?

—Alice Cary.

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A Great Englishman.

Mr. Augustine Birrell concludes his excellent essay on John Wesley with these words: "If you want to get into the last century, to feel its pulse throb beneath your finger * * * ride up and down the country with the greatest force of the eighteenth century in England. No man lived nearer the center than John Wesley. You cannot cut him out of our national life. No single figure influenced so many minds, no single voice touched so many hearts. No man did such a life's work for England. As a writer he has not achieved distinction—he was no Athanasius, no Augustine, he was ever a preacher and an organizer, a laborer in the service of humanity; but happily for us his Journals remain, and from them we can learn better than from anywhere else what manner of man he was, and the character of the times during which he lived and moved and had his being."

Heroism consists not in making a great noise in the world, but in quietly doing the duties that God has imposed upon you.

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"Speak Not Evil One of Another."—(Jas. iv: 11.)

One who was given to scandal was commanded by his king to take a bag of feathers on a windy day and scatter them through the city. Returning to tell of the completion of his task, the king now said, "Go and gather up all the feathers which you have scattered."

"That were impossible!" he replied.

"So it is impossible to undo the evil you have done by your tongue."

"You pray to God to strike the iniquitous liquor business with the thunderbolt of his wrath; you may weep rivers of sympathetic tears over the unhappy fate of the drunkard; you may spend money like water to reclaim the dismantled hulks of humanity that toss aimlessly on the ocean of alcohol; you may write books on the physical, social and moral results of the poison; you may fulminate ponderous ecclesiastical protests and yet, as long as you vote to legalize or vote for parties that legalize the traffic, the saloon will bestride the municipal, state and national politics like hard-handed and anarchistic colossus, thumb-to-nose, puisant and saucy. The saloon fears voters, not votaries."

The way may not be shown to us in long stretches, but it will be made plain step by step.

Make a call too short, rather than be yawned out.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 15, 1903

MY OFFERING.

"I cannot give my Maker
Rare gifts from wood and field,
For his are all the treasures
That earth and forest yield;
Nor yet on smoking altar
My costly homage pay.
This sacrifice I offer—
The service of to-day."

A traveler along a mountainside in Scotland came upon an old man one morning standing before the door of his humble mountain home with bonnet in hand and head bowed as if in prayer. He paused a bit, and later said, "I did not speak to you, Sandy, because I thought you might be at your prayers." "Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world." And into that rugged life the beauty of the world had been going all those forty years, helping to make it what it was and had been. In the recent trip to Oregon and Washington the present writer was impressed once more with the inspiration in the mountain and water views here and there in that highly favored region. Nowhere else on the continent can there be seen so many and so stately snowy peaks as in our Pacific Northwest. In their robes of white they speak forcibly, though silently, of the infinite stateliness and purity of him who placed them there as gems in one of his earthly crowns. A friend once said to the writer, as he pointed off across the waters of the straits at Port Townsend, toward Mt. Baker, "I never look at that mountain without wanting to be a better man." Our Washington and Oregon friends ought to take off their bonnets to the beauty of the world about them; all ought to catch there inspiration for better living.

On the train between Portland and San Francisco a few days ago there came from the lips of a gentleman living in Colorado, who, on his way to the Pacific Coast had looked in on a Mormon conference at Salt Lake, a statement which shows the continued disposition of the Mormons to uphold the practice of polygamy. He stated that on the floor of that conference he had heard a woman exhort the other women who were present to cherish in their hearts this doctrine, that it was right in the sight of God and would yet be so recognized and allowed. This and other things indicate plainly that the practice is simply held in abeyance by some, and that it is secretly observed by others with the intent that it shall, as soon as possible, be everywhere among that sect openly sanctioned and followed. Not long ago a Mormon elder said: "The polygamists who have become so since the law forbade it are as truly heroes as was Washington. We honor them and will stand by them. Persecution only shows their worthiness." Since the constitution of the State of Utah was adopted in 1895 a paper published for the young women of Utah, the organ of those women contained the following editorial paragraph: "Girls, do not forget polygamy. You cannot practice it now, but keep it alive in your hearts; and remember that there are four girls to every boy in Utah." There is an impression abroad that polygamy is regarded with detestation by the women of Mormondom. By some it is so regarded; by others it is not. One or two utterances by Mormon wives will show how many of them view the practice! "Oh, it is hard, very hard," said one. "But, no matter, we must bear it. It is a corrective principle, and there is no salvation without it." And another said: "While it would break my heart to have my husband take another wife, yet if the laws allowed him I would have to yield, for it is a sacred command, and my welfare in the next world depends upon it." Not many years ago the writer of this editorial note heard a woman say in the Deseret Museum in Salt Lake, with perfect composure, that she desired her husband to take a second wife. Today, in Northern Mexico, there are six flourishing Mormon colonies in which polygamy is observed openly. There is a strip of country, owned by the sect, which projects northward into the United States between Texas and Arizona, and they are acquiring all the territory contiguous to the United States which they possibly can. Their aim is, on that vantage ground, to drive that entering wedge further and further, with more and more of an influence, into United States territory. Nothing but an amendment to the federal constitution, giving United States courts jurisdiction over what shall, by such amendment, be declared a crime, will control this gigantic evil.

Recently at a Sunday morning preaching service by Dr. Gunsaulus of Chicago 1,840 persons were in attendance, and of this number 1,073 were men. Dr. Gunsaulus said recently that if he could get away from Armour Institute he would go into evangelistic work. Perhaps he ought to get away from it. A man ought to go where he can do the most good. Dr. Gunsaulus undoubtedly would have great success in evangelistic work. There are others who can do the work at Armour Institute.

The Religious World.

A correspondent of the British Weekly writes of Northfield as a most remarkable institution and wonders why some great religious leader in England does not start there a similar work.

An effort is being made to arouse the Methodist Episcopal church as to its duty to the superannuated minister. Persons of influence in the church suggest a fund varying from five million to fifteen million dollars.

Once up in the busy, bustling State of Washington an order for lumber for a church was given to a mill on Thursday; the lumber was delivered Friday morning and out of it a church was built in which services were held that evening.

The Canadian Presbyterian states that a modified itineracy system would best meet the needs of the Presbyterian work in Canada. It holds that the present system of effecting changes in the pastorate is detrimental both to the minister and the people.

Chelan, Washington, has one of the most unique of church buildings. It is built entirely of logs. The interior finish is on the bare logs; the seats are made out of logs, and the pulpit chairs with poles, while the pulpit stands are of blocks cut to the proper length. The church is of the Protestant Episcopal order.

Leslie's Weekly says a needed word for the minister as follows: "If the average salary paid to ministers throughout the country were increased at once by fifty per cent. it would only be an act of common justice and fair dealing to a class of men to whom the country owes far more for the light and leadership than money itself can repay."

New England is now one of the most needy of Home Mission fields. More than half of the entire population is of foreign parentage and the foreign element is increasing rapidly through the large immigration. The needs there and elsewhere in the East make more urgent every effort on the part of the far West to care for itself so far as possible.

The Rev. Dr. George F. Pentecost says that his days of hard and active work as a preacher have passed and he has entered on a more quiet life at Northfield. However, his recent experiences abroad have fitted him for the presentation of religious conditions in other lands with comprehensiveness, and a series of meetings have been planned for him in Presbyterian centers in the East.

Say not that the average minister has an easy time in life! Last week one California minister who preaches three times every Sunday had three funerals to conduct. These six services with the addition of the conducting of the prayer-meeting and the teaching of a Sunday-school class and some social and pastoral work made up a busy week. But it was no busier than the average week in many a minister's life.

After four years' work in Cuba the twelve denominations represented there report 100 churches and preaching stations and 3,000 members. Candidates for membership number 600, candidates for the ministry 20; Sunday schools 85; pupils 4,000; church schools 55, with 2,000 pupils. It is said that the spirit of fraternity between the denominations augurs well for Christianity in Cuba.

The Christian temperance campaign has been entered upon again in England by the Rev. Dr. J. Q. A. Henry, formerly of San Francisco, and large additions are being made again to the total abstinence ranks. Associated with Dr. Henry now is a singer who attracts and wins many by his sweet singing. More and more in all such work is the power of song being recognized. Some one once said, "Let me write the songs of a country, and I care not who may make its laws."

On one Sunday recently in London 8,000 bicycles passed the Marble Arch before noon. Commenting on this in an evangelisitic meeting, Mr. Charles Cook, one of England's consecrated laymen, sets forth as a remedy for the present marked trend toward socialism and Sunday amusements the extension of open-air Christian work and the opening of theaters and large popular halls for bright, attractive religious services calculated to reach the people not now being reached in the churches.

Four cities in California are moving now for the extension of the Y. M. C. A. work through new and enlarged buildings. They are Oakland, Los Angeles, Sacramento and Fresno. The recent sale of the old building at Los Angeles brought the Association considerable of a balance after the mortgage indebtedness had been met. At Sacramento sufficient money has been pledged to provide for the payment of the mortgage and for the enlargement of the building. The location for the new building at Oakland is a good one, and the indications are that the canvass for funds will be successful.

The Torrey-Alexander Mission Campaign in Liverpool has been one of marked success. A correspondent of The London Christian states that nothing was left undone that seemed likely to reach the non-churchgoers and that the result has been that thousands of men and women not found in ordinary religious services have been attracted to these meetings and many of them have been converted. No building has been found large enough to hold the crowd at times and overflow meetings have been held. One Sunday morning at an eight o'clock meeting for prayer 3,000 persons were in attendance. At the evening meeting that day Mr. Alexander sang the song, "Tell Mother I'll Be There," and 150 unconverted men who had mothers in heaven arose in response to the gospel invitation and thus pledged themselves to meet them there. Dinner-hour meetings for workingmen have been a great means of blessing. In one engineering establishment twelve men were led to accept Christ.

Great Britain yields Dr. Campbell Morgan to the United States only reluctantly. The British Weekly says: "It is an open secret that Dr. Campbell Morgan's name has been much talked of lately in connection with Westminster Chapel. Dr. Amory Bradford, whose constant visits to this country have given him an unrivalled acquaintance with London's needs and opportunities, wrote, not long ago, to one of the leading officials of the London Congregational Union, suggesting that in Dr. Morgan the Union would find a man who would restore Westminster to its former great position. Dr. Morgan himself had nothing to say in answer to this suggestion, but his English friends may be pardoned for grudging him to America, when he is so greatly needed at home. Many will hope that the London Congregational Union, having succeeded beyond all expectation, in securing Mr. Horne for Whitefield's,

may establish yet another great work at Westminster, under the leadership of Dr. Campbell Morgan."

The Rev. W. D. Westervelt of Honolulu, having returned from a three months' visit to China writes in The Friend that he did not see a saloon outside of European or foreign quarters; that he saw white men under the marked influence of intoxicants, but not a Chinese or a Japanese. He says: "This does not imply that native liquors are not used. They are used too abundantly, and societies are being formed to aid in reforming abuses. But the glaring difference between the public results of the use of intoxicants in Oriental and in civilized lands, was so great as to require thought. How much does the public saloon have to do with public drunkenness?" Commenting on the changes in Honolulu he says: "The first striking change in Honolulu noticed after an absence of two or three months is the enormous increase of saloons and their location in blocks where licenses have previously been refused." In this is another one of the evidences that there are in other civilizations some good which is not in ours and along with that which is uplifting we carry also to them that which is degrading.

Among the things militating against Protestantism in the Philippines is the attitude of Americans in those islands, even many of those who are professing Christians and members of Protestant churches. A correspondent writes: "Of the eight thousand Americans now in Manila, say one thousand were church-going folk at home. Five per cent. of this latter number may be found in the Protestant churches of Manila on a Sunday. This indifference of ours towards our church is inconceivable to the Filipino, who may be weak in theology, but whose attendance at mass is a matter of course. Naturally he will be skeptical concerning a religion whose adherents are so careless in their devotion. In this carelessness the American colony is working great harm; not only are they stamping themselves a godless people, but they are letting slip one of the greatest opportunities for setting a proper example to an imitative race." Here is something that should be brought home to every Protestant church member in those islands at this time when everything there is in a formative condition. More important there than here in the home land is regular attendance at the services of the sanctuary. And if any lowering of the standard of Christian living could be justified anywhere it would be in this land rather than in that which has so recently come under our protection and care.

The different Christian literature societies in India and China have memorialized the missionary societies of Great Britain and the United States as to literature. They desire a wider and more abundant distribution of reading matter. The Boston Transcript says concerning this: "The personal influence of a missionary is said to be the most powerful factor in his work. It is, however, necessarily limited in its sphere. He is surrounded by hundreds and thousands who never come within its range. Christian literature not only affords the means of reaching multitudes otherwise unapproachable, but it has the advantage over the spoken word of being permanent. Upwards of four millions are under instruction in India, besides twelve millions not under instruction, but able to read and write. The indigenous literature is steeped in idolatry and pantheism. The native press generally is unfriendly to Christianity. The imported literature which falls most in the way of educated Hindus is often trashy, agnostic. The vernacular journals now exceed 230 in number, and are devoured every week by half a million readers. More copies of books of poetry, philosophy, law and religion issue every year from the press of British India, than the whole manuscripts compiled during any century of native rule. Though India and China are by far the most important fields missionary societies should watch and aid the development of Christian literature all over the globe."

We are optimistic, believing that the world has been gradually moving up into the light. But it is not easy at all times to hold to this belief. It is possible only by taking now and then long-reaching views. We have been interested in this connection in reading an extract from a recent sermon by the Rev. Dr. R. F. Coyle of Denver, formerly of Oakland, California. Dr. Coyle said: "Take the measure of the men and women you meet. Watch their conduct. Note the things that interest and absorb them, the things they freely spend their money for, and if you frame a judgment at all, it must be that the unseen values, the great spiritual realities of life, are so discounted that in multitudes of instances they are simply nil. The religion of the crucified, and all its concomitants, are rated as cheap goods, mere shoddy compared with what the world has to offer, and there are few buyers at that counter. Sabbath observance, in any high spiritual sense is a thing of the past. The fourth commandment has lost its sanctions. Sinai no longer smokes and thunders. The people have ceased to tremble at God's tokens. Never before was the rush of life so intense, but it is not a rush for goodness. Sports, pleasures, material gains and animal excitements, most engage the dreams of the present generation. The ideals of the people are low. Soul qualities seem to be declining, and when the soul, either of a nation or an individual, goes down the vultures will soon gather." Asking then the question, "Am I putting too much shade in the picture?" Dr. Coyle continues: "Look and ponder for yourselves. No one is more optimistic than myself. I believe with all my heart that the general trend and current of things is upward and always upward. I believe that, on the whole, this year is better than last and that last year was better than the year before. But my reading of history has taught me that oftentimes the road to the heights take a dip in the valley, that here and there along the river of the centuries there are powerful eddies which sweep whatever is caught in them round and round in a wild whirl. The onlooker from the banks sees motion, but not progress. Something like this seems to me to be the condition of the Church at the present time. It is on the road to the heights, but just now it is passing lazily through the valleys, self-complacent, self-satisfied, and rather shrinks from the rough mountain climbing that leads up to the light. It is in the river of God's providence, but somehow by carelessness, but unfaithful pilotage, by a lack of watchfulness, it has got out of the main channel where the water is deep and been caught in the eddies; and there it is, day after day, drifting about in sight of the same shores, hugging the same banks of worldliness and selfish pleasure." Then, comes a suggestion of remedy, and it is that there must come "power from on high" if the Church is to meet the needs of mankind.

The Rev. S. M. Freeland of Seattle, who has for the last twelve years supplied so satisfactorily a large number of our churches in the interval between pastorates, is now with the First church of Berkeley.

RELIGIOUS PERSECUTION IN RUSSIA.

J. W. H.

A few days ago the press dispatches reported the assassination of the orthodox arch-priest Vassilov in the streets of Alexandropol, "for having converted three Armenian villages." Later advices from Europe give some account of Vassilov's record and of how he incurred his unpopularity. His assassination was an incident of the popular exasperation caused by the religious persecution in Russia.

It is the well-known policy of the government to put pressure upon all its non-orthodox subjects to make them confrom to the Russian Church. Whether Jews, Doukhobors, German Lutherans, or Polish Catholics, those who will not conform must suffer. Just now the screws are being put upon the Armenians. In the Caucasus, where the poulation is largely Armenian, the government is sending in colonies of orthodox Russians and settling them there to crown out the original peasantry. Those who will turn orthodox, however, are not deprived of their land, but are given additional grants of government land and other favors.

Last year about twenty-five Armenian peasants in the village of Karakilissa made up their minds to join the State Church, and sent a petition to the Russian Synod asking to be baptized. A few days later they repented of this act of hypocrisy, and wrote to the Synod that they had decided to remain in their own communion. They supposed this would end the matter; but some time later they received a notice from the governor of Alexandropol to be ready for baptism on a certain day. The peasants told the governor that they had changed their minds, and had already notified the Synod to that effect. The governor answered, "We have orders from St. Petersburg to baptize you. Those who go back on their word will be exiled to Siberia."

The next Sunday the governor came to the village with a regiment of Cossacks, accompanied by the Russian arch-priest Vassilov with Bible and crozier, and many officers and Russian ladies carrying bouquets, to attend the ceremony; but the peasants refused to be baptized. The governor first tried to persuade them; then, failing in this, he ordered the Cossacks to use their whips. The unwilling converts were flogged to the place of baptism like unruly cattle, and the Cossacks mounted guard over them with their whips to keep them from running way, while the arch-priest Vassilov read from the Bible and sprinkled them with holy water. The wives of the unfortunate men, with their children, left the village, declaring that they could not live with husbands who let themselves be converted by force. This is merely one little incident in Vassilov's career.

As items in the forcible Russianization of the Caucasus, the government has suppressed all the Armenian benevolent and philanthropic societies, has subjected their newspapers to rigid censorship, and closed many of the public libraries, including that of the Armenian philanthropic society at Baku, the largest library in the Caucasus, which was used by all the nationalities and had been of great benefit to the city. The government during the last few years has also systematically discouraged their commercial and manufacturing enterprises, laying special restrictions upon them, and offering great advantages to their competitors. Armenians are now almost wholly excluded from government offices, in districts where the bulk of the population is Armenian.

But what galls the people most is the religious persecution. The Armenians are tenaciously attached to their own church, and have for centuries stubbornly resisted the pressure put upon them to conform either to the Roman Catholic or the Greek church. In Russia, the Armenian church has maintained hundreds of private schools, in which Armenian children were educated in accordance with the ideas of their parents. A few years ago the government took forcible possession of all these schools, put in Russian teachers, and claimed the right to dictate the curriculum. It also confiscated all the property that stood in the name of the schools. Part of the property used for school purposes, however, stood in the name of the church, and was therefore out of reach. The school expenses had also been met in part by annual contributions from rich Armenians and from various Armenian churches. After the schools were forcibly Russianized, the voluntary contributions fell off, and the government found itself confronted with a large annual deficit in the school fund. Now it has taken the extreme step of seizing all the property of the Armenian church throughout the empire, and proposes itself to administer the church revenues. It had previously done this in the case of the Georgian church, with the result that only those of the clergy were paid their salaries who would encourage their parishioners to leave the Georgian church for the orthodox fold, and all the clergy who were faithful to their own denomination were dismissed. The consequence is that the Georgian church has practically ceased to exist. The Armenians believe that the government means to pursue the same course with the Armenian church, and in all probability this is the fact.

During the last few weeks the confiscation of the church property has called out great popular demonstrations in Alexandropol, Tiflis, Erivan, Baku, Shusha and Elizavetpol, accompanied in several cases with bloodshed. In Alexandropol all places of business were closed and the city was hung with black. In Erivan, several thousand people, taking with them the archbishop, and overcoming the resistance of the military and police, marched in procession to Etchmiadzain, where the head of the Armenian church has his See in an ancient monastery at the foot of Mt. Ararat, and urged him not to give up the property of the church. He and his clergy held a council and decided not to surrender it voluntarily. Chrimian, the present head of the Armenian church, is an aged prelate, respected throughout Europe for his virtues, and greatly beloved by his own church. He has begged the Cazr to grant him a personal interview to remonstrate, but there is no prospect that he will be successful.

The Armenian church is the oldest religious denomination in Russia. The monastery at Etchmiadzian was going to celebrate this summer its sixteen hundredth anniversary, but the government forbade the celebration. The Armenians point out that the Tartar, Persian and Turcoman despots who successively ruled the country before the Russians, all of them respected Etchmiadzian, and kept their hands off the property of the Armenian church. It was reserved for the present government of Russia to invade the rights of conscience to this extent.

This tyrannical step was proposed by Prince Galitzin, Governor General of the Caucasus, who is fanatically orthodox. It was strongly opposed by M. de Witte and a majority of the ministry, but was supported by M. de Plehwe and M. Pobiedonostzeff, who succeeded in carrying their point, and the ukase was

issued. Prince Galitzin is the same man who, in 1897, urged the Czar to deport the whole Armenian population of the Caucasus to Siberia, and replace them with orthodox Russians.

M. de Witte has obtained for the present a concession that the government, after paying all the expenses of the Russianized schools out of the church revenues, shall hand back to the church the surplus, if there is any; but it is universally believed that this concession is only temporary.

In Boston, Providence and other American cities, meetings of protest are being held by Armenians, naturalized citizens of the United States, who assert that the Armenian church property does not belong to the Armenians in Russia alone, but to the members of the Armenian church throughout the world; and they ask President Roosevelt to protest to the Czar against the confiscation of property in which thousands of American citizens are part owners. The Armenian Patriarch of Constantinople and his clergy have entered a protest on the same ground—that the church property belongs to the members of the Armenian church everywhere.

Great exasperation prevails in the Caucasus, and *l'Europeen* reports that Prince Galitzin has been shot at twice.

In 1836 the Russian government granted the Armenian church a constitution, the eighth and ninth chapters of which guarantee the church the right to administer its own revenues and conduct its own schools; but these promises have proved of as little value as the guarantees of constitutional liberty for Finland.

Boston, Oct. 12th.

THE CHARACTERISTICS OF CONGREGATIONALISTS, UNITED BRETHREN AND METHODIST PROTESTANTS.

Rev. Chas. H. Small, Pastor Congregational Church, Springfield, Ohio.

While we are considering with interest and with desire for its consummation the proposed union between these denominations, it is well to have clearly before us the characteristics of each. Quite generally we are not so well acquainted with our neighbors as we ought to be, for it is not a case of "familiarity breeds contempt," but knowledge of each other will bring a greater appreciation.

I. Origin.

The Congregationalists began in this country with the Pilgrims who came over in the "Mayflower" and landed at Plymouth, in 1620. They were Separatists in England, believing in the separation of Church and State, and in the autonomy of the local church. They should be distinguished from the Puritans, who did not wish to separate from, but to purify the Church of England. The Puritans in this country, for the most part, became Congregationalists; the influence of "little Plymouth" was out of all proportion to its size.

The United Brethren church originated with the preaching of Philip Otterbein, of the German Reformed church, and Martin Boehm, a Mennonite, in the latter part of the eighteenth century, among the Germans of Pennsylvania. The revival spread with no intention of forming a church, but an organization became necessary, and was effected in 1800. They have had a steady growth. In 1889 a secession occurred, on account of differences as to polity; several ministers and a few thousand people withdrew.

The Methodist Protestant church was formed by members of the Methodist Episcopal church. The first steps toward organization was taken in 1828, because of the expulsion of some members from the Methodist church on account of opposition to the office of bishop and the desire for lay representation in the conferences. This obtained in the parent body in 1872. In 1830, at a convention in Baltimore, a constitution and book of discipline were adopted, also the name.

II. Polity.

With the Congregationalists all authority is vested in the membership of the local church. Each duly organized church has full power to elect its own officers, admit or exclude its own members, form its its own creed, and regulate its own worship; it is not responsible to any ecclesiastical body above itself. They have two regularly elected classes of officers—pastors and deacons. The temporal affairs of the church are in the hands of the trustees elected by the congregation; they hold the property, subject to the control of the majority of the congregation. Along with this principle of independence is the other of fellowship, which is maintained by councils, conferences, and associations; these have no authority over the churches; they are for advice conference and fellowship. The National Council meets every three years.

The United Brethren have quarterly, annual, and General Conferences, that look after the affairs of the church; these are made up of ministers and laymen. But one order of ministers is recognized—that of elders. Bishops and presiding elders are but superintendents. The bishops are chosen by the national body to serve four years; the presiding elders are chosen by the annual conferences to serve one year; each may be re-elected. The ministry is itinerant, arranged by the bishop and presiding elders at each annual conference; no limit is placed upon the length of the pastorate, though annual re-appointment is necessary.

The Methodist Protestants also have quarterly, annual, and General Conferences; the latter meets once in four years. Lay representation in these is an important feature. They have no bishops, but each annual conference elects its own president; they may be re-elected. Ministers are appointed by the annual conferences, usually through some smaller delegated agency, and not by a bishop; the limit of itinerancy is fixed by the conference, and if appointments are not satisfactory, churches and ministers have the right of appeal to a board selected for that purpose. Class-leaders are chosen by the classes, and not appointed by the minister.

III. Teaching.

Here it is not possible to draw lines of difference between these denominations. "In our beliefs we are in essential harmony." Each holds to the general evangelical teachings: Belief in the Trinity, the freedom and responsibility of man, the alienation of all from God, salvation through Christ, the providence of God, the inspiration of the Scriptures, the resurrection of the dead and a final judgment. Among the Congregationalists there is quite a wide range of teaching; the United Brethren and Methodist Protestants are, on the whole, more conservative. Congregationalists have no authoritative creed; the brief statement put forth by the Creed Commission of 1883 is generally accepted.

IV. Worship.

Here again there is little real difference. A stranger would scarce know, unless told, in which church he was worshiping.

In baptizing, each practices sprinkling, but accepts immersion if conscientiously preferred. They baptize infants.

In administering the Lord's Supper in Congregational churches, the minister hands the elements to the deacons, and they to the people in their pews. In United Brethren and Methodist Protestant churches, the communicants come to the altar and receive the elements as they kneel.

Each holds mid-week prayer services, and carries on an aggressive missionary work at home and abroad.

Thus the differences are seen to be in the origin and polity. Union does not interfere with the origin, and surely adjustment can be made in the matter of polity for a larger and better work. To this end the plans of the joint committee are wisely and carefully made.

May God help us to see eye to eye and come heart to heart, worshiping and serving together the one Master.

PACIFIC UNIVERSITY.

An event of importance, not only to the interests of higher education, but also to the Congregational Church in the Northwest, is the inauguration of William N. Ferrin, LL.D., as president of Pacific University, Forest Grove, Oregon. More than most institutions, Pacific University serves the community and State in which it is established. It is a significant fact that eighty-nine per cent of the alumni have closely identified themselves with the Pacific Coast, where, both in active business enterprises and in professional life, they have helped to develop higher civic ideals. And yet, among the graduated who have been content to remain as citizens of their own State, there have been men like Editor Harvey W. Scott and the late Congressman Thomas H. Tongue who have attained a national reputation. Among the remaining alumni are men who have, in the broad Pacific, contributed in no small degree, to the educational advance of Hawaii and Japan; an early graduate, Rev. J. E. Walker, D.D., has rendered faithful service in China, where his scholarly knowledge of the language has been of special value in the work of Bible translation.

That the recent alumni intend to keep abreast of the times in educational ideals is apparent from last year's record. Among the institutions where graduates were enrolled are Wellesley, Smith and the University of California; one young man who has studied two years in European universities was a student of pedagogy at the University of Michigan, another who has attained distinction in Oriental languages was an instructor in Semitic at a divinity school in New York, and still another an instructor in Biology in Syracuse University. Mr. John Miller, who has completed his studies at Andover, is under appointment to the Madura Mission in India. It is a matter of pride that a great granddaughter of Tabitha Brown, who may well be called the founder of Pacific University, received her master's degree in June from Columbia University. This present year also contributes a fine representation of younger alumni to professional schools at the East. There are also graduate students who have returned for special work in Pacific University for which the institution has increasing facilities.

In equipment, as well as scholarship, Pacific University stands higher today than at any time in her history. The four years' preparatory course of the Academy admits not only to the College classes of the University, but to Berkeley, Stanford and colleges of the Pacific Coast, as well as to Eastern institutions. All work in the college courses, whether of pure science, or literature and history, is conducted along the lines of personal research. In addition to science laboratories, the well-furnished library is made available for the separate departments.

While the careful administration of funds by the trustees has kept the institution free from debt, the generosity of friends has increased the endowment, enlarged the working appliances and improved the buildings. Nevertheless, the institution is in need of increased capital and of additional buildings, if she is to maintain the position which is hers by right of fifty years of effective service. It is the aim, both of faculty and trustees, to make Pacific University foremost by good scholarship and high ideals, and to give to students the best opportunity by appropriate surroundings and right influences, as well as by a suitable equipment, to develop the finest type of Christian character. This is the responsibility and privilege placed upon President Ferrin and his associates at the beginning of an administration which it is believed will mark a new era of progress for this time-honored institution.

Forest Grove, Ore., October 16, 1903.

M. F. F.

THE SOUTHERN CALIFORNIA ASSOCIATION

By a Layman.

The annual meeting, which was held in the First church of Los Angeles, October 12th to 15th, was one of the best in its history. The papers presented were of high order and the subjects popular and comprehensive. The speakers were full of enthusiasm and masters of their themes.

The place of meeting was ideal. The new First church, with all its equipment and elegant furnishings, is not excelled by any church on this coast for accommodating and providing for an assembly of this character. The beautiful auditorium, the broad foyer, the Sunday-school room and the many class rooms, the dining room and many other adjuncts, made it all that could be desired. The entertainment was cordiality itself.

The Program Committee is commended for its excellent choice of topics and speakers. If there is any criticism it is that sufficient time was not allowed for business and no provision was made for special music. Those who are not accustomed to such a fine organ think it should have been used more, also that some of that musical skill, for which the First church is famous, should have been brought into play.

Monday evening Rev. W. N. Burr of Corona preached a forceful sermon from the text: "This is the victory that overcometh the world, even our faith." It was an unfolding of the thought, "All sin can be overcome by the indwelling of the spirit of Christ."

When the organization was complete the following officers assumed their duties: Moderator, Rev. E. F. Goff of Riverside; Assistant Moderator, George W. Marston of San Diego; Scribe, Arthur I. Gammon of Pasadena; Assistant Scribe, Rev. A. W. Thompson of Etiwanda. The completed roll-call indicated that there were present 87 ministers, including 13 honorary members and 73 lay delegates.

Rev. E. F. Goff read the first paper on the theme, "The Place of Doctrinal Preaching." The speaker emphasized the importance of fundamental truths of the Bible and showed clearly that the old doctrines make strong churches and strong men.

A hearty welcome was given to our new pastors, those who appeared at the Association for the first time, a number of whom were on the program. Rev. C. T. Brown, D.D., of San Diego; Rev. W. C. Merrill of Santa Barbara; Dr. R. R. Meredith of Pasadena; and Rev. B. F. Boller of the Olivet church of Los Angeles are among the recent comers to this coast, all of whom gave stirring and helpful addresses to the Association. It did seem a little odd that one of these men, recently from Utah, should have been assigned the topic, "Mission of Congregationalism in Southern California"; and another one, just from the shores of New England, should be asked to prepare a paper on "Christian Work for the Japanese and Chinese." But they entered into their subjects as though they were native sons of California and the audience was pleased with their presentation of the subjects.

The "Church and the Labor Question" was treated as a symposium. It excited unusual interest; in fact, stirred up a regular hornet's nest which was at last quieted by the gavel. Rev. C. P. Dorland presented the views of the employer and closed with his own views. It was a common sense view and met with general approval. The workingman's view was given by a union man, whose statements were incoherent, and by a prominent socialist, who closed his talk with these words: "I am for the workingman, but I pray you in Christ's stead, get out and practise the truth." Rev. B. F. Boller took the side, "As the Minister Sees It." He said, "Whether it is to the advantage of capital or labor, the minister should stand for the rights of man." He denounced boycotting and lawlessness and said the law should be enforced.

Rev. D. W. Bartlett preached a wise sermon—not from the platform, but from the location of the Bethlehem Institutional work, of which he has charge. Instead of talking to the people he let them see with their own eyes, and it was very effective, for a large collection was taken. Information received through the eyes makes a greater impression than that received through the ears.

Rev. A. B. Case showed the urgent needs of the Spanish church in Los Angeles in a brief address. The church may be turned out of its present quarters any minute, so it has now undertaken to raise funds to purchase a lot and erect a building at a total cost of $3,500. The experiences of Rev. J. E. Duff, a home missionary pastor of San Diego, as related by himself, touched many a heart. We, who live in comfort, cannot realize what those brave fellows endure as they labor in hard, isolated places.

Wednesday morning was devoted largely to the consideration of our benevolences. One of the strongest addresses of the Association was by Rev. Wm. Davies of the Vernon church on the theme, "Consolidation of Benevolent Societies and Literature." It was an earnest plea that we learn wisdom from the children of this world, and consolidate our benevolent boards and bring all board periodicals into one good magazine. He named as some of the disadvantages of the present system the cost of administration, the duplication of appeal, the lapping of fields, the waste of time, the poor attendance at the annual meetings owing to divided interest. To correct the sad state of affairs he suggested that "there should be two societies for home purposes, one of which shall comprise the present Home Missionary Society, the A. M. A., the Church Building Society, and the Sunday-school and Publishing Society, and the other to have charge of all our educational interests." There should be one publication for the work at home and abroad. It should be the best of everything. There should be one annual meeting, in which all our societies and all sections of our country shall be represented and from which shall radiate an influence that shall touch the smallest church and the humblest pastor in the land." A resolution, requesting the benevolent societies to bring about this consolidation, was passed later.

George W. Marston, Esq., of San Diego, gave a business-like address on "The Developing Benevolent Resources." He urged the adoption of the benevolent calendar by all our churches as a means of securing larger contributions. A committee was appointed to provide such a calendar and induce the churches to use it.

The most eloquent and pathetic appeal of the entire convention was that made by Rev. J. M. Schaefle in behalf of the aged and retired ministers and their families who are on "the ragged edge of starvation." What a shame to treat those old veterans and heroic soldiers of the cross, who have given their lives to the service of humanity, in such an uncivilized way. At the annual meeting of the Ministerial Relief Association, which was held later, all the ministers were urged to contribute five dollars a year to the relief fund and to present the matter to their people in forceful manner once a year. It is believed that the people will contribute when they are informed of the dire need.

Remembering the ministers, who have been called above during the year, by character sketches, is a splendid feature of the program. Dr. L. H. Frary and Drs. S. G. Arnett were remembered in this way, Rev. E. E. P. Abbott giving testimony to the one and Rev. N. T. Edwards, to the other, followed by personal testimonies.

Educational interests were considered in the presentation of two excellent papers. Prof. W. F. Bade, Ph.D., in the most profound address of the convention, showed what the aims of an ideal theological seminary were and how the faculty of our Pacific Seminary was approaching that ideal. Prof. Bade was cordially received and listened to with intense interest. Miss Jean Loomis of Pasadena clearly demonstrated that Pomona College was the ideal college of this coast.

One of the best papers was on "Present Problems of the Sunday-school," by Miss Mary C. Cunningham. It was voted to have it published in The Pacific. Missionary evening brought out three commendable addresses. Mr. Paul Brown and Miss Belle Angier presented some very suggestive plans of enlisting the young people. Dr. Meredith gave the closing address, showing that it is the duty of every Christian to be a missionary in person or as a substitute.

The pastor's retreat was a refreshing, spiritual uplift after the two busy days.

This excellent convention is not free from flaws and mistakes. I desire to point out a few of them, not with the idea of criticising but with the view of suggesting, so that such errors will not creep in again. There is a weakness in these association meetings for not makcertain ones responsible for certain duties and then holding them accountable for their performance. For instance, nearly a dozen resolutions were passed, and

not one of them was read, only the substance given. The excuse was "not sufficient time." That is not business. Five directors of the Ministerial Relief Association were elected and no one knew whom he was voting for. We simply voted for the nominees which the Nominating Committee had or would select. That is not business.

Some of the members of one or two of the working committees, instead of attending to business, were taking in the sights of Los Angeles. I do not know who is to blame for the general slackness in the business of the association. It would have been far better to have sacrificed two of those fine papers than to have sacrificed the business. Even that important document, the comity agreement between the General Association of Northern California and the General Association of Southern California, parties of the first part, and the General Synod of the Presbyterian Church of California, party of the second part, was passed without reading or discussion.

The Congregational associations are weak in having no responsible head to see that "things are done." A permanent Business Committee, composed of business men, with certain powers, might prevent future occurrence. In these impressions I have simply given my own views from my stand-point. Others may see the matter differently.

The Sunday-School.

BY REV. W. H. SCUDDER.

David and Absalom.

Lesson 5. November 1, 1903.

In this lesson we are introduced to one of those characters which possess an abiding charm for young persons, in spite of the crimes, failures, and evil procedures that are recorded of him. With the exception of his parentage (2 Sam. iii: 3) nothing is known of Absalom until he suddenly springs to the front and assumes a place of importance in the narrative. But this one statement about him gives us enough to think seriously over. We will try to weave the events about specific points.

1. The law of cause and effect in our lives.

Absalom was the third son of David, born while the latter was reigning at Hebron, before he had become king over all the tribes of Israel, and made Jerusalem the national capital by capture. Absalom's mother was Maacah, the daughter of the king of Geshur. We have already seen how David helped himself to influence by marrying Abagail and Ahinoam. Being at that time an exile in the Philistines country he would strengthen himself with the leaders, by destroying mutual enemies, and one of his raids was against the Geshurites. It is probable that the princess of Geshur was remarkable for her beauty as well as other good qualities and David took her into his harem. Here was the cause that produced the baleful effects recorded in our lesson. Maacah was David's third unlawful wife. It was he who introduced this Oriental custom into the court of the capital. Had he obeyed God's law, and remained faithful to his first wife, Michal, his domestic history would not have been a cause of offense to the world. The facts are too well known to need rehearsal here, but the lesson is strong enough to bear constant repetition. "Whatsoever a man soweth that shall he also reap." We introduce the causes and the effects follow, invariably. David sinned because he was lax in his restraint upon himself. He took the ground that his present position or pleasure was greater than following on in God's way. He repented, found joy in restoration; but his conduct had already begun to bear the fruit. The polygamous idea went down to his son's reign and wrought havoc. His own son, heir to the throne, committed a crime like to his father's and Absalom had Uriah to act as a foil to his deserved punishment.

2. Misusing splendid natural qualities.

The account of Absalom makes a deep impression on us. He evidently inherited the beauty of his ancestry, which was shared by his unfortunate sister Tamar, and evidently was transmitted to his descendents through his daughter of the same name. (Cf. 2 Sam. iii: 3; II Chron. xi: 20 and I Kings xv: 2.) But it was no effeminate beauty in his case, but mingled with those sterner qualities which commanded men's admiration. "There was no blemish in him" is a reflection of the impression which prevailed whenever he showed himself. He possessed courage, tact, diplomacy, a certain frankness which disarmed suspicion, and a pertinacity which would insure success in most undertakings. We are accustomed to judge him harshly, but we go too far in affirming that his character "appears depicted in Holy Scripture in colors altogether dark and sombre, and unrelieved by a single bright tint." His slaying of Ammon was at least based upon the neglect of David, through partiality to the heir of the throne, to avenge a great wrong done to a defenseless half-sister. It was incumbent on Absalom to avenge his sister when the king failed to punish. He certainly was not regarded as a murderer on his return to public life five years after. What we regard as a revolting crime in taking over his father's concubines, was but the sign in those days, of entering upon his succession to the throne. It must also be remembered that there is a great deal of unwritten history which might, if given us, show that Absalom was a popular man of the world, and not a monster of iniquity. But when all this is said we have to hold this young man up as a warning to all young men, particularly to those with great natural endowments and personal charms. Selfishness corrodes the finest traits, as rust eats into the hardest steel. So his possibly legitimate avenging of Tamar, is spoiled by the selfishness that eyed the throne, since in Ammon's removal, Absolom was next in line. (We do not know what became of Chileab. 2 Sam. iii: 3.) His diplomacy is marred because selfishness employed it to further his own ends instead of Israel's. His pertinacity becomes base intrigue because selfishness makes him forget his filial relations and urges him to treachery not only against the king, but his over fond father. We should not have to look far before we found present-day Absaloms. Almost every vicinity has them. Young men of splendid traits, leaders whose word becomes a law to admirers, men of more than ordinary abilities, who could lift a whole regiment of retainers on to a high plane, but, alas, they prefer to let their fine capabilities become enslaved by sordid ambitions, and low desires, and base motives. I stood beside of one of the finest specimens of manhood not long ago, one who, unlike Absalom, had devoted his natural endowments to Christ, and I involuntarily ejaculated, "Anyone would long to be a Christian just to look at such a consecrated specimen of young manhood." Such a contrast might impress some of those exceptionally promising boys in our Sunday

school. Which is the most enviable character as thus sketched?

3. Running after a popular idol.

How easy it is to catch the popular mind if one of fair ability sets out to do it. Absalom would have been a first-class modern politician had he lived in these days. The people then had much the same qualities apparent now. They were not over-particular about the morals of their political candidates, possibly (at least this is our stock argument) they threw away their microscopes on looking at the character of those who aspired to legislative honors. "We cannot afford to be over-particular about our choices. It would never do to put up a 'crank' for office. Some popular, happy-go-lucky fellow, of good parts. That is the kind to win votes." They were much impressed with a disinterested young man. How unselfishly he stood all the morning at the gate; how magnificently judicial he was; how eager that each should have his rights! Naturally the tide began to flow against an old monarch towards the youthful heir to the throne. There seemed little or no real desire to get rid of David, but all these people would naturally say under their breath, "Just wait till Absalom gets to the throne!" They were taken with external show. The horses and chariots and fifty foot-runners, was rather an improvement on the old style, the people thought. "Progression" was as much in the air then as now. More equipment, more court show, more expense to produce impression, even if it came out of the people eventually; there is a modern smack about these ancient worthies after all! Some of them had a grievance against existing conditions, and just waited opportunity to show it. The men of Hebron had never quite forgiven David for removing the capital from their city, here was a chance to show it. So Absalom goes down there, under false pretense, and is hurrahed into the king's place. The world grows old—it changes, yet it remains the same. Incidentally, we might cast our eyes over toward New York city just now, and by diligent search, might discover an Absalom just appearing upon the horizon.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 1.

Great Men of the Bible: What David Teaches us. I. Sam. xvi: 11-13; Ps. xix; John vii: 42.

David, the real founder of the Jewish monarchy, the poet king, the sweet Psalmist of Israel (II Sam. xxiii: 1), the brave soldier, the skillful harpist, the wise statesman and the "man after God's own heart." Few of the Biblical great ones have filled so large a place in the influential history of men. David, as a shepherd lad, tending his father's sheep on the Bethlehem hills! What child who has been trained in the Scriptures has not loved to hear the recital of his brave deeds? Who has not listened with bated breath as father or mother told of the fight with the wolf and the bear and of his practice with the sling and the smooth stones of the brook, of his training by day and by night on the harp, of his drinking in of reverent truths from nature and of his early discipline in godliness and humility and courage? What youth has not thrilled at the story of the battle with Goliath, and at the way the heaven-sent pebble winged its way to its intended mark. What warrior, statesman, poet, organizer, builder of palaces and planner of temples has not been stirred at the many-sided genius of this mighty man, and yet David was a man of like passions such as we are and not without sin.

* * *

The lessons taught us by this many-sided character are legion, but while he was a man after God's own heart, they are not all lessons of nobility or moral worth. David was great, yet he was like all men, weak in spots. But unlike all men he was also great in penitence and reformation. Positively, David teaches us, among other things, a lesson of youthful faithfulness and loyalty. As a shepherd lad he was loyal to lowly duties. He tended sheep, but he tended them well. He had no weapon but a sling, but he faithfully learned its use so that he could employ it with unerring aim. So far as we know he played but one instrument, yet he acquired such mastery over it that he was sought to play before a king. He was an obedient son, a reverent and godly youth and a painstaking and patient worker at whatever he undertook. He was a model boy and exemplary young man. Had he lived in the days of Christian Endeavor societies he would have been an active member, faithful in attendance upon all meetings and a loyal keeper of his pledge. In one of the Psalms the question is asked, "How shall a young man cleanse his ways?" and the answer is, "By taking heed thereto according to thy word." David was a youth that took heed to his ways. He walked in the ways of the godly, and so was a tree planted by rivers of water. David was a valiant young knight in his age and time. He was princely in his youth and so God selected him to be king.

* * *

David teaches us the moral worth of true courage. That was a brave deed of his with his little sling. He declined Saul's armor and stood forth without a panoply, save his unbounded trust in God. He showed the same courage when invited with his winsome harp to play before the surly king and charm away his mood. He faced the king's javelin more than once and knew no fear, for God was with him. He was brave in battle, brave in the confession of sin, brave in contrite penitence—a manly man who usually followed his conscience as his king, and when he made his great mistake, openly confessed it and showed a godly sorrow. In this he is a shining example for young men. Want of moral courage is a fatal moral weakness. Not to dare to do right is always to do wrong. Character needs backbone to give it any worth. The difference between David and the rest of the knights of Israel was that he dared to face the giant and they did not. There are Goliaths blatant and tall in our day as well as his. Goliath Alcohol is one of these, Goliath Ill-Gotten Gain another, Goliath Impurity a third and Goliath Selfishness a fourth. All of these attack the army of God's spiritual Israel and they are all haughty and aggressive. To meet them requires courage and a manly stand. Young men need the David spirit as much today as never. They need to be skilled in meeting giants, and meeting conquer them through God's almighty power.

* * *

We learn from David the value of the cultivation of noble sentiments. David was not only a man of valor, he was a man of heart. He carried high feeling through life. He was a lover of nature. Music was with him a noble passion. He knew the value of joy and sweetness and the power of the affections. He

had a noble intellect, but he did not allow himself to be its slave. Perhaps his choicest legacy to the Church and the world is the Psalms that bear his name. He is the first great symphony leader of history. He organized the temple service and taught the world the power of song in worship. We lose much and much of the best in our lives when we crush the sentiment out of our lives and harden the affections. We should carry our love for poetry and music to the end. Darwin, great as he was, admits this mistake. He gave up his music and so had no David's harp to soothe his graver and disturbed hours in later life. He regretted it. Men need the rest of sentiment. The play of affections is like the lullaby to the child in hours of soul disturbance and passion's heat. Men are rested and enobled, too, by communings with nature. The heavens that declare God's glory and the firmament that shows his handiwork. If a man can see nothing in a noble redwood tree but a few thousand feet of lumber, he is impoverished in soul. Unless there is something in the meanest flower that blooms that tends to tears something of manliness is atrophied. If a woman often needs more of the manly, surely man loses much if he have not something of the eternal womanly in his soul.

* * *

David teaches the true way to recover from a fall. He was silent for a time, but when the prophet said to him, "Thou art the man," he immediately confessed, and tradition has it that he wrote the fifty-first Psalm and adapted it to music that it might be sung at the temple service and thus the confession be as widely known as the sin. David repented of his sin and no later similar crime is recorded against him. It is human to err. It is Godlike to repent and reform. The way to do with our falls is to be sorry for them, confess them and then rise to the newness of life. There is help for us thus even in the record of this great lapse from righteousness. Sin is hateful in God's sight. Sin is abominable. The wages of sin is death. Yet if man sin we have an advocate with God, even Jesus Christ the righteous. It is human to err. God is a great forgiver. The Holy Spirit is a great helper. "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions." Such is the prayer of a great sinner of the olden time and it is the way out of sin into holiness now. David was a man after God's own heart and the Messiah came according to the seed and lineage of David.

POWER IN PRONOUNS.

W. N. Burr.

At the recent meeting of the Southern California Association I heard two ministers who have been members of the Association for a number of years, say, "*Your* Association," when speaking from the floor on some question that was being discussed. Later, a leading business man spoke on "Developing Benevolent Resources." His address was packed with good, practical suggestions for enlarging our "benevolences"; but one of his best suggestions was one of which he was, no doubt, unconscious. Because "the edge of me" had been turned a little, I suppose, by the pronoun which the two ministers had used, I was the more ready to "take to the stone" that would give me my "edge" again. The business man said, "*Our* church," "our Association," "our Young Men's Christian Association," "our missionary societies." One thing to do in the "developing of benevolent resources" is to teach the people to put *themselves* into their pronouns.

Corona, Cal.

Church News.

California.

Benicia.—Three persons were received to membership at the last communion service.

San Francisco, Bethlehem.—At a fair held recently the church cleared $295. The undesirable and objectionable features often characterizing church fairs had no place with us.

Pasadena, First.—Dr. Meredith exchanged pulpits last Sunday with Rev. E. F. Goff of Riverside. The C. E. Society has raised $55 toward securing a lot for the home of the Spanish Congregational church of Los Angeles.

San Juan.—Sunday last two persons united with the church on confession of faith. Since September 6th, when Rev. F. L. Newcomb took up the work here, eight persons have united with the church. There are good congregations at all the services and encouraging interest in the work.

Picard.—Rev. D. Goodsell closes his year's work with this church November 1st. During the year a church building has been completed and dedicated; thirteen members received into church membership, ten on confession of faith and three by letter; three Sunday-schools have been organized at out-stations and supplied for a portion of the year with preaching services. New Hymn Books have been purchased and Bibles donated by the Bible Society for the Picard church and Bownell Sunday-school. Mr. Goodsell's address after November 1st will be 2614 Dana street, Berkeley.

San Francisco, Fourth.—On Sunday, October 25th, Rev. E. L. Walz will preach his first sermon in the Fourth church. He comes from Vermont to fill the pulpit left vacant by the resignation of Rev. C. H. Stevens, who is now pastor of the church at Martinez. Mr. Stevens has been very successful during his two and one-half years' service, and the termination of pleasant associations was deeply regretted by both the people and himself. The church is now in a fair way to accomplish a good work for the Master. Mr. Walz and his wife are both young people, full of enthusiasm and desire for service. Though called but for a season, it is hoped that they will remain. The church has reason to be thankful in securing their services. At 10:45 Sunday morning there will be a union meeting of the church and Sunday-school. There will be special singing and recitations by the children, and remarks by Mr. Walz. At 5:30 in the evening the Intermediate C. E. Society will, at its meeting, give welcome to Mr. Walz. At the meeting of the Senior Society at 6:30 there will be remarks by Rev. Jee Gam. In the evening, at 7:30, there will be a special praise service and a short sermon by the new pastor. Tuesday evening a reception will be given to Mr. and Mrs. Walz by the members of the church. Thursday evening a reception to seamen will be given by the C. E. Society in the Mariner's church. The Society will meet in the Fourth church and go in a body to the Mariners' church. Friday evening, under the auspices of the Sunday-school, Mr. H. R. Wiley of the University of California will give an illustrated lecture on Mexico.

Washington.

Spokane.—The Rev. T. W. Walters, for more than twenty years one of the most devoted workers whom the State of Washington has ever had, having resigned the pastorate of Pilgrim church in this city, will care for the work at Rosalia for a few months. Next April or May he will, with his family, take a trip to his early home in Wales. Since coming to the work in Pilgrim church about two and a half years ago, Mr. Walters has been tireless in his efforts for its upbuilding. He has led in the building of a church edifice and a parsonage and has added largely to the membership. On the Sunday that Mr. Walters preached his farewell sermon there were handed to him resolutions adopted by the church in which great regret was expressed at his decision to retire from the pastorate and in which was reference to the valuable services he had rendered in this field

The Washington Letter

By I. Learned.

The dedication of the church of Lakeview, which occurred September 20th, marked the completion by Pastor H. B. Hendley of the second church building erected on his field during the year past. The other was at Steilacoom early in June. With this and other work in connection with his pastorate of over two years he has shown himself to be one of the most successful workers that we have in the State. He is greatly beloved by all the members of both churches and has found the heartiest co-operation from each of them.

The dedication of the new Congregational church at Wallace in Northern Idaho marks a notable era in the five years' life of that church.

Organized in October, 1898, by an ecclesiastical council, it received during the first year the pastoral care of Rev. H. L. Hopkins, who had also the adjacent church of Wardner under his charge. During the following three years or more it received only the occasional service of the general workers or some neighboring pastor, until in the spring of 1902 they called Rev. J. B. Orr, formerly of California, who took hold of the work with a determination to bring to it the largest possible success. During the most of the year various places had to be found for the services of public worship which were attended by constantly increasing congregations, who gave from very insufficient contributions at the beginning developed resources for a larger maintenance not only, but were able at a cost of $2,500 to purchase a most centrally located lot for their church edifice. With the aid of the C. C. B. S. they have been able to erect a beautiful and commodious building, with a seating capacity of about four hundred, which, perhaps, is double that of any other similar auditorium in that city. Besides the service rendered to this church, Mr. Orr has been instrumental in establishing a reading-room and public library well supplied with all desirable literature; also rendering frequent service to our church at Burke and going to Murray twenty miles away for an occasional midweek service. Having so nearly accomplished the purpose for which it was especially desired that he should enter Wallace, and having received a call from the church at West Seattle, he resigns the work at Wallace, closing his service there on the 11th. He plans to be with the West Seattle church on the 18th inst.

On Sunday, October 4th, the newly completed church building at Summit, Nez Perce county, Idaho, was dedicated with services appropriated to such an occasion. The day proved a very stormy one, and as the location of the church is in the midst of and dependent upon an agricultural settlement, very many of those intending to be present were unable to reach the church through rain and mud. However, a small audience was present at the forenoon service, when an address upon Congregational fellowship, as expressed through the general missionary workers, by the local and State Associations, and by systematic benevolences through our six societies, was given by Superintendent Greene. As those who had come were prepared to stay through the day, baskets and boxes were opened soon after noontime and a bounteous lunch was served in the anteroom of the church.

The dedication sermon was preached in the afternoon by Rev. Dr. J. D. Kingsbury of Salt Lake city. The building had cost about $1,050, aside from the ground upon which it stands, and the small deficit in their resources of $58.75 was more than made up by a quickly gathered contribution of those present, amounting to $105. The dedicatory prayer was offered by Rev. Samuel Greene of Seattle. In the evening a sermon was preached by Superintendent Scudder. The congregations were much smaller than would have been the case had the weather been usually favorable, but notwithstanding all it was a delightful occasion. This church, while within the bounds of our Association of Eastern Washington and Northern Idaho, and so within the realm of Superintendent Scudder was gathered and organized by General Missionary Geo. W. Rose, of Dr. Kingsbury District, while last winter visiting a relative, and with its pastor, Rev. F. D. Healey, Mr. Rose has been mainly instrumental in advancing the religious interests of the people of the villages of Summit and Rosetta. The work comes now under the jurisdiction of Supt. Scudder. A parsonage is to be built immediately, the lumber and other material being already on the ground.

On Tuesday, October 6th, a council was convened at Index, Snohomish county, Wash., to inquire into the religious conditions and needs of that community, and if deemed expedient complete the organization of a Congregational church. The names of thirteen persons were given to the council, of which four were received on confession and nine by letter. Rev. C. L. Mears of Snohomish was moderator and Principal A. W. Taylor was scribe. The sermon was preached by Rev. R. H. Parker of Machias. Charge to the church by Supt. W. W. Scudder, Jr., and the Right Hand of Fellowship by the Moderator.

The Puget Sound Congregational Club met in the parlors of the First church, Tacoma, on the 14th. There was an attendance of about sixty persons. Dr. Temple of Seattle was to have given to us the story of his trip and six weeks' visit to Dawson, Yukon Territory, but owing to illness in his family was prevented from attending. A somewhat general talk followed on "Things Congregational," brief addresses being given by Hon. W. C. Wheeler, E. B. Burwell, Esq., Hon. F. A. McDonald, Mr. Edwin London, Revs. E. L. Smith and Samuel Greene.

The Tacoma Association met with the church at Aberdeen, October 13th and 14th, and made Rev. E. T. Ford moderator, and Rev. John Reid, Jr., scribe.

Addresses were delivered or papers read on "Need of a Firmer Grasp upon Fundamental Bible Truth," by Rev. H. B. Hendley of Steilacoom: "A Plan for Increased Bible Study," by E. R. Loomis; "Why Are

There Not More Men in Our Churches," by Rev. T. H. Henderson. Report of State Association by Rev. Samuel Greene, and a report of the "Winona Conference," by Rev. W. C. Merritt.

The Association sermon was preached by Rev. John Reid, Jr., of the East Tacoma church on the first evening. On Wednesday morning, the second day, Rev. E. T. Ford of the First church, Tacoma, gave a paper on the topic "What Does Congregationalism Stand for and What Is It Doing?" Supt. Scudder gave an address on "The General Council of the United Brethren, Methodist Protestant and Congregational Churches."

The writer was not able to be present on the afternoon of the second day, but it was understood that the program was very successfully carried out and that in the evening a sermon was preached by Rev. O. L. Fowler of Orting, followed by an after-meeting, conducted by the pastor of the church, Rev. Chas. McDermoth.

As we write the news comes to us of the destruction of most of the business portion of Aberdeen by fire—ten entire blocks being blotted out. It is believed that none of the church buildings were burned, but little of the residence district and none of the mills. Our sympathies go out for our Congregational people and all others suffering, but we congratulate them for their escape from a more serious catastrophe.

Rev. W. J. Hindley of Vancouver, B. C., called to the pastorate of both the Pilgrim church of Spokane and the First church of Wallace, Idaho, accepted the former.

Rev. Harry B. Hendley of Steilacoom and Lakeview is called to Plymouth church and Center Street Mission, Tacoma.

Rev. W. C. Fowler of Genesee, Idaho, is invited by the H. M. Society to take up the care of the church at Valdez, Alaska, recently vacated by Rev. D. C. Cram, who is now in Seattle enroute to Minnesota. Rev. F. C. Krause, late of Douglas, Alaska, is also in Seattle, and is planning to go East for the winter.

Seattle, October 16th.

THE OREGON ASSOCIATION.

By George H. Himes.

The General Association of Congregational churches and ministers of Oregon met in fifty-fifth annual session at Oregon City this year. Rev. J. J. Staub was elected moderator and Rev. C. E. Chase scribe.

The meeting was one of the best for many years. Rev. R. M. Jones read a valuable paper the first afternoon on "The Means of Molding the Christian Thought of the Family"; Mr. S. T. Walker of Forest Grove one on "The Problem of the Modern Boy." Mrs. S. A. Lowell of Pendleton in a paper on "Sunday-school Methods and Results," emphasized the value of teachers' meetings, normal classes and Sunday-school conventions. The Rev. H. N. Smith of C. S. and P. S. reported 154 Sunday-schools on the roll, of which number 98 are mission schools. The expenditures by his society for work in Oregon were $2,439.30; contributed on the field, $444.04. The great need, he said, was for better teachers, and he urged teachers' meetings and normal classes.

The treasurer reported all bills paid and a balance of $143.

The associational sermon was by the Rev. Dr. House of Portland on "The Certainties of Our Faith Outside the Bible." The same evening Dr. Kantner of Salem spoke on "Truths Needing Emphasis Today."

Under the general theme of "The Church and Civic Problems," on Tuesday, Mr. F. McKercher of Portland spoke on Civic Duty and Municipal Reform." He arraigned the church for lukewarmness and inconsistency often in dealing with the great evils of the day.

The Anti-Saloon League was endorsed in a resolution as follows: "Resolved, That the time has come for a united, aggressive movement on the part of the Universal church against the saloon curse of our land; that we rejoice in the work of all agencies that curtail the evils of the liquor traffic; that we approve the inter-denominational, non-partisan movement of the anti-saloon league now operating in this State, and call upon our churches to federate through this agency with other denominations for the overthrow of our common enemy, the saloon; and that we recommend the appointment of two trustees to represent our denomination therein."

The narrative of the churches, which was read by Rev. D. Staver, showed that 269 accessions had been made to the membership.

In "Our Debt to the Indians," Mrs. Eva Emery Dye paid tribute to Saca Ja Wea, the Indian woman guide, in the Lewis and Clark expeditions in 1805, and spoke of a plan to erect a monument in her honor. Mrs. A. M. Boldrick of Forest Grove, read a paper on "A Century of Work for Woman." Rev. E. Curran presented a paper on "The Development of the Missionary Idea," and a committee on fellowship meetings was appointed.

Wednesday evening the Rev. R. T. Cross showed, in an especially valuable address that interest in missions is a supreme factor in church life and growth, and President Penrose of Whitman College spoke forcibly of the responsibility of the church in educational matters.

On Thursday there was the general theme, "The Church and Its Problems." This was opened by a paper by Miss Edith Chase on "The Opportunity and Influence of the Young People in the Church." Other papers were as follows: "Uniform Plan of Benevolence," Rev. J. M. Barlow; "The Forward Movement in Christian Education," Miss Mary F. Farnham; "The Great Non-Christian Peoples Contiguous to This Coast," Rev. P. S. Knight; 'The Problem of Fellowship," Mr. J. L. W. Kaufman; "Fraternal Orders and the Women of the Church," Rev. Dora R. Barber, and "The Church and Fraternal Orders," by Rev. E. L. House.

The topic for the afternoon was "The Modern Church at Work." The sub-topics were as follows: "Unused Talents; How to Develop Them," Rev. John J. Staub; "Down in Water Street," a review of slum work in New York City, Rev. H. A. Start; "Individual Work for Individuals," Reno Hutchinson; "Spiritual Equipment Needed for Present-Day Service," Rev. D. B. Gray.

The closing hours of the Association were occupied in the presentation of the following topics: "The Church in Relation to the New Century Life"; Rev. Charles E. Chase; "The Ideal Church in Its Foreign Missionary Interests," Rev. H. Melville Tenney; "The Man at the Helm," Rev. Cephas F. Clapp.

Officers were chosen for the Oregon branch of the Woman's Board of Missions for the Pacific as follows: President, Mrs. D. B. Gray, Portland; General Vice-President, Mrs. J. C. Luckey, Portland; Home Secretary, Miss Lucile McKercher, Portland; Foreign Secretary, Mrs. George M. Parker, Portland; Treasurer, Mrs. G. O. Jefferson, Portland; Secretary Young People's Work, Mrs. Walter Hoge, Forest Grove; Auditor, Mrs. A. L. Cake, Portland. All reports for the year were encouraging. The Branch pledged $500 for the coming year.

Rev. C. E. Chase was chosen delegate to the National Council. Portland was selected as the place for the Association next year the churches there uniting in giving entertainment.

Rev. E. F. and Mrs. Green of the Corvallis church made a deep impression on the Association as a result of their ability as sweet singers. Their work is greatly aided by this excellent gift—nowhere more important than in a field where there are large numbers of young folks to be reached.

The program, while a most excellent one in many respects, was too crowded—in fact, top heavy; no room was left for discussion. Discussion adds zest to Association work, and fixes principles in the minds of hearers as the mere reading of papers, no matter how excellent, does not.

Oregon Letter

By Geo. H. Himes.

The event of the past week in Congregational circles particularly, was the inauguration of William Nelson Ferrin, as President of Pacific University, Forest Grove. This occurred last Wednesday. The weather was ideal, and the charming little city of Forest Grove was at its best. The occasion was uppermost in the minds of all the people, and was an index of the pride felt in the institution. To the great body of The Pacific readers the name of Pacific University is not new; but nevertheless a brief resume of its history may not be amiss at this time, as the institution lacks but a few months of entering upon its second half century of existence.

Pacific University is a child of missions. Rev. Harvey Clark, who came to Oregon in 1840 as an independent missionary, felt impelled very early to do something towards erecting a classical school. In 1848 Rev. Geo. H. Atkinson came, and both he and Mr. Clark were a unit in this regard, and as a result Tualatin Academy was chartered on Sept. 29th, 1849, and Mr. Clark gave 200 acres of fertile land towards an endowment. Missionaries Walker and Eells gave grants of land following. A log hut for recitations was the best that could be afforded at the outset, but the erection of a frame building was begun in 1851. In 1852 Dr. Atkinson journeyed to the far East. There he discovered Rev. Sidney Harper Marsh, D.D., secured the endorsement of the American College and Education Society, and a number of subscriptions towards the endowment fund. In January, 1854, the institution was given enlarged powers by act of legislature and the name "Pacific University and Tualatin Academy" adopted, and on May 3, 1854, Dr. Marsh was inaugurated as the first president.

The central thought of this inaugural was the making of men—upright, honorable Christian men and women. This was the keynote of the quarter of century of effort—of self-denying, painstaking effort—which ended with his life in 1879. During these years Dr. Marsh made three trips to the Atlantic side for the purpose of increasing the endowment, meeting with commendable success each time. Every fiber of his being throbbed with a profound desire to lay a solid foundation for the institution to rest upon—not money simply, but the formation of character. The presidents following Dr. Marsh are here given: Rev. John R. Herrick, S. T. D., 1880-1883; Rev. Jacob F. Ellis, 1883-1891; Rev. Thomas McClelland, 1891-1900. And now, by action of the Board of Trustees on June 18, 1903, William Nelson Ferrin has assumed the onerous and responsible duties of the presidential chair.

President Ferrin was born in Barton, Vermont, on Oct. 11, 1854. About a year later his father, Rev. C. E. Ferrin, a Congregational minister, removed to Hinesburg, Vt., and served the Congregational church there for twenty-one years. Here young Ferrin received his academic training and in 1871 he entered the University of Vermont, and was graduated in 1875, receiving the degree of A. B. In 1878 the degree of A. M. was given him, and in 1902 that of LL.D.—all by his alma mater. In 1877 President Ferrin went to Forest Grove and began his educational career in Oregon as instuctor of mathematics. Four years later he was made professor of mathematics; and in 1898, when the "Vermont Chair of Mathematics" was endowed by H. W. Corbett of Portland, John A. Converse of Philadelphia, and Mrs. Frederick Billings of New York, he was elected to fill the chair; and when President McClelland resigned in 1900 to accept the presidency of Knox College, Galesburg, Ill., President Ferrin, Dean of the College and acting president, and gave two years of efficient service in this capacity before his advancement before alluded to. That the choice of the trustees is a wise one there can be no doubt. President Ferrin acquired an intimate knowledge of the desires and ideals of President Marsh during the last two years of his life, and with his long connection with the institution, ripe scholarship and fine executive ability, together with complete harmony in the faculty and confidence of the student body, it is certain that the college will continue to remain in the front rank of educational institutions in Oregon.

Greetings were brought by the educational institutions of the State as follows: University of Oregon, President P. L. Campbell; Agricultural College, Regent Benton Killin; Portland Academy, Principal J. R. Wilson; on behalf of the Congregational churches, Rev. E. L. House, D.D.; on behalf of the trustees, H. H. Northrup, Esq.; on behalf of the faculty, Prof. Jos. W. Marsh. In addition, letters and telegrams of congratulation were received from many others. Aside from the inaugural address, Harvey W. Scott, the first alumnus, gave the principal address.

After the formal ceremonies of inauguration were ended, over which Hon. A. Hinman presided, the inaugural dinner was served by the ladies of the Forest Grove church, and at its close a number of toasts were given.

In the evening President Ferrin gave a reception at his residence, which was largely attended.

The first person to be graduated from Pacific University was Harvey W. Scott, in 1863. In February, 1865, he became an editorial writer on the Oregonian, and on May 15th of that year was made editor of the paper, which position, with the exception of about five years, from 1872 to 1877, he has retained up to the present date. The managing editor of the Oregonian of the present time is Mr. Ernest Bross, son of Rev. Harmon Bross, superintendent of the C. H. M. S. for Nebraska. He is a member of the First Presbyterian church of this city.

Since 1863 the alumni of Pacific University numbers 156. Of these two are editors, 24 lawyers, 9 ministers, 9 doctors, 9 farmers, 27 housewives, 3 bankers, 9 in business of various kinds 1 surveyor, 25 teachers, 6 merchants, 3 bookkeepers, 1 photographer, 1 bank-tell-

er, 1 assayer, 1 civil engineer, 1 dentist, 1 printer and 25 unspecified. Of deaths there have been 13.

* * *

Two Junior Christian Endeavor Societies were organized in this city on the last Sunday in September—one in the Hassalo Street church and the other in the First church. In both societies the attendance is most encouraging.

At the last communion service of the Sunnyside church four were received on confession of faith.

Rev. John X. Miller, who was graduated at Pacific University in 1898, has just finished his theological course at Andover, and will sail on October 22d for the Madura mission, India. He will be supported in his work by the Washington Conference of Vermont, of which President Ferrin's father was a member at the time of his death.

Portland, Oct., 18, 1903.

Notes and Personals.

The Rev. Dr. Geo. E. Albrecht, one of the American Board missionaries in Japan, sailed on the Siberia this week.

Several items of church news sent us have been unavoidably crowded out this week. They will appear next week.

Rev. Francis W. Reid of Paso Robles has removed with his family to San Jose, where he may be addressed by churches needing temporary supplies.

The paper read by the Rev. Jee Gam at the Monday meeting of the Congregational ministers of San Francisco and vicinity was one of the best which we have listened to for many months. It was on "Old and New China."

Miss Gertrude Granger of Janesville, Wisconsin, arrived in San Francisco this week en route to Manila, where she is to meet the Rev. Mr. Black, to whom she is to be married. From Manila Mr. and Mrs. Black will go to Mindanao, to enter upon the American Board work on that island.

PLATINUM IN SOUTHERN OREGON.

By Dennis H. Stovall, in Scientific American.

This past year the discovery was made that there is much platinum as well as virgin gold in the old channel placer deposits of Southern Oregon. Furthermore, the discovery has been made that the platinum can be mined at the same time the gold is mined, and with no additional expense. The platinum of these old channels occurs with the black sand, and is in fact a refractory article, a concentrate, carrying platinum in the free state and gold in a sulphide composition. For years this black sand has been known to exist in the old channel placer beds of Southern Oregon, but the miners were ignorant of its identity and value, as well as of any method of saving it, and have allowed it to be carried off over the dump with the waste water.

Through the efforts of the Welsbach Company, of Philadelphia, or their representatives, a method has been devised whereby the platinum of these old channels can be saved. This company experimented for a number of months in the Southern Oregon placer fields, and at last hit upon a system that is proving a success. This method of catching and saving the platinum consists simply in adding to the sluice-boxes a system of undercurrents and screens. The screens are of steel, and have one-eighth inch openings. The black sand, or concentrates, are drawn down through these screens, which are placed on the bottom of the sluices, and are then spread out over a broad riffle table, where they settle and are scooped up, ready for the refinery. The placer mines that have installed this system of undercurrents for saving the platinum sands find it a valuable addition of revenue to their regular receipts.

The platinum sand of the Southern Oregon old channels is a black, granulated stuff resembling coarse black powder. The small particles of platinum can be easily detected by a close scrutiny, as they have a slight metallic luster. A few platinum nuggests the size of coffee grains have been found, but these are rare. As a number of placer mines are preparing to mine platinum next year, it is likely that the production of this metal will become an important part of the mining industry of Oregon.

PRESBYTERIAN UNION.

The conference of the committee appointed to consider the matter of the union of the Cumberland Presbyterians with the parent body, the Presbyterian Church in the United States of America, had favorable result. It is said that they progressed far toward a final understanding. Another meeting will be held in a few months. Dr. Bushnell of the Cumberland Presbyterians, is reported as saying at the recent meeting of the Illinois synod:

"All of the questions involved in the matter of organic union, it is believed, were carefully and prayerfully considered by the committees separately, and afterwards in joint sessions where the freest and frankest fraternal discussions were had, without speech-making or debate, in the most delightfully informal and brotherly fashion. While no general, definite result was reached, or at least no final vote was had on any question directly involved in the whole matter of reunion, so satisfactory was the moral result to both parties that each member of the joint committee retired from the meeting after the final adjournment, confident that in the continued guidance of the Great Head of the church a satisfactory result will surely be reached in the next meeting of the joint committee. The importance of this movement, provided it can be consummated on terms mutually satisfactory to both parties, can hardly be estimated. Such a union would mean a solid Presbyterian center in this country 1,200,000 strong, with wings and reserves numbering a quarter of a million other Presbyterians standing so close in their sympathies as to order and doctrine as to make really one great conservative host, one and a half million strong, consecrated to the greatest work that ever challenged the endeavor of man or of the angels of God. Two of these other branches of the almost world-wide Presbyterian family, that of the Reformed Presbyterian church in the United States, with a larger communicant list than that of the Cumberland Presbyterian church itself, and the Reformed Presbyterian church stand apparently near the line of immediate participation in the coming glory of organic union, as do others of this almost universal family of Presbyterians."

The time has passed when one can be all things in all, so that the "singling" out of some particular work is a necessity in this age of specialists. We must have a purpose. Competition has become so keen that the best purposed man in any line usually succeeds.

Our Boys and Girls.

The Trouble with Elvira.

"Elvira Benson!"

"Yes, Aunty."

"You surely are not going out now. And why are you wearing your best gown in the middle of the week, just to call on Milly Payne, whom you see every day. Take it off directly and put on your pink muslin. The foulard will be all in a string before you are a month older. I should think you could stay home today, Elvira."

"But why, Aunt Tilda?"

"Oh, well, I don't like to see girls forever gadding. No use being in the street all the time. Is Milly Payne expecting you?"

"She has a cousin from the city visiting her, and she's asked some of the girls in to have a cup of tea."

"Tea? At four o'clock in the afternoon! What folly!"

While Aunt Tilda was talking, she was busily mending the trousers of her eldest boy. Her mother, also Elvira's grandmother, who had been placidly knitting by the window, now looked up.

"Run along Virey, dear," she said. "Don't change your dress. Pick some of those lilies as you pass the bed, and take them to Miss Lilla Payne. She likes lilies, and she's ill. I think tea's good any time o' day, 'specially along in the afternoon. This is a fashion that's come up since I was young. It's got sense under it."

When Elvira's figure had disappeared around the turn of the road, the old lady spoke seriously to her daughter. Mrs. Slocum was a woman of positive opinions, and extremely old-fashioned. She had brought up an orphan niece as lovingly as if she had been her own child, and with as little outward demonstration. But she and Elvira did not get on smoothly. They were always jarring over trifles. Little things caused friction. Mrs. Slocum enjoyed being consulted. Elvira was independent. Mrs. Slocum was thriftily careful of good clothes. Elvira wanted to wear hers, not only on Sundays, and on great occasions, but, as her aunt expressed it, at every tack and turn; Mrs. Slocum delighted in staying at home, and Elvira was always on the wing.

"The trouble with Elvira is, she has no ballast," said Mrs. Slocum, shaking her head as she glanced after the girl's retreating form.

"Tilda," replied the old lady, "the trouble isn't with Virey, it's with you. She's a girl; she's full of fun and youth. You were always very mature, even as a child, and you don't realize two things: One is that Virey's got a right to her own life; and the other, that Virey is grown up. When a young woman is twenty, she has a right, surely, to wear her best gown any day she likes without asking permission."

"You may be sure Elvira'll take her own way," was the reply. "She's like the Slocum kindred, she's hard to hold."

"Then Tilda, don't you try to hold her; let her have her way. The longer I live, the more I appreciate the fact, that the trouble with most folks in home life is, that they won't allow others any freedom. And freedom about little things is so easy to grant. Just because it's easy, we go on refusing it."

Mrs. Slocum sighed. She knew that her mother's wisdom could be trusted, but the habit of years was imperious.

"Do you think I interfere too much, mother?"

"I wouldn't say that, dear, but I'd try to be less noticing, if I were you. Let the child wear out her gloves and her frocks. When she finds that she has to do without them, she'll turn over a new leaf."

"I suspect I've been nagging her too much." Mrs. Slocum was bending over her patch as she made the confession. Then she went on, with a little laugh, "But I'll try to be different."

"You were always a good child, Tilda," said the old mother, contentedly.

Under the new regime the trouble with Elvira lessened daily, and finally there was no trouble at all. The friction disappeared. The younger and the older woman learned mutual sympathy.—Margaret E. Sangster in "Christian Herald."

Counted Words in the Bible.

Laborious Work of a Prisoner Confined for Thirty-three Years.

It is well known that the number of letters, words, verses, etc., contained in the Bible have been counted, but by whom, when, or where, is not generally known. Treat's publication, entitled "Curiosities of the Bible," speaks of the occurrence as being of Spanish origin, and that the Prince of Granada, fearing usurpation, caused the arrest of the supposed would-be usurper, and by order of the Spanish crown he was thrown into an old prison called the place of skulls, situated in Madrid, where he was confined for thirty-three years, with no other companions than the rats, mice and other vermin that frequented his dismal cell.

During his confinement he counted the letters, etc., contained in the Bible, and scratched the several numbers on the stone walls with a nail. When his work was discovered he was furnished with writing utensils and ordered to make a copy of the results of his long and tedious task, and, on its being completed, he finally received his liberty. The following is the correct copy of his great work:

The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,195 chapters, and 66 books.

The word "and" occurs 10,684 times, the word "Lord" 1,852 times, the word Jehovah 6,855 times, and the word "reverend" but once, which is in the ninth verse of the 111th Psalm.

The middle verse is the eighth verse of the 118th Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter j.

The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The most beautiful chapter is the twenty-third Psalm. The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are alike.

The four most inspiring promises are to be found in the sixth chapter of St. John, thirty-seventh verse, and fourteenth chapter, second verse; also eleventh chapter of St. Matthew, twenty-eighth verse, and the thirty-seventh Psalm, fourth verse.

The longest verse is the ninth verse, eighth chapter of Esther. The shortest verse is the thirty-fifth verse, eleventh chapter of St. John.

There are ten chapters in the book of Esther in which the words "Lord" and "God" do not occur. The eighth, fifteenth, twenty-first verses of the 107th Psalm are alike. Each verse of the 107th Psalm are alike. Each verse of the 139th Psalm ends alike. The 117th Psalm contains but two verses. There are no words or names of more than six syllables.

It has also been discovered, by some person unknown, that in Joel, third chapter, third verse, the word girl occurs, and in the eighth chapter of Zachariah, fifth verse, the word girls is mentioned for the only time in the whole book.

The eighth chapter of Esther, ninth verse, contains fifty-two t's. The word snow appears twenty-four times in the Old Testament and three times in the New.—Boston Herald.

Composition on a Horse.

A father going into his stable one day recently, found his little son astride of one of the horses, with a slate and pencil in his hand.

"Why, Harry!" he exclaimed, "what are you doing?"

"Writing a composition," was the reply.

"Well, why don't you write it in the house?" asked the father.

"Because," answered the little fellow, "the teacher told me to write a composition on a horse."—Our Dumb Animals.

The following advertisement recently appeared in a certain English paper: "General servant wanted, small house, family of two, one agreeable and obliging."

THE OLD RELIABLE

Absolutely Pure

THERE IS NO SUBSTITUTE

Dear Old Aunt Belinda.

She was always hurrying,
Flurrying and worrying;
Dear old Aunt Belinda!
Never had a day for rest;
Never had a quiet breast;
Always some one "sore distressed";
Kind old Aunt Belinda!
Just in fun, each morn I'd say:
"Who's the 'sore distressed' today?"

How to smooth another's way
Seemed to be her aim each day,
Dear old Aunt Belinda!
Always in the same strange mood;
Always, always doing good;
Clothes to one; another, food;
Kind old Aunt Belinda!
Just to tease her, I would say:
"Who's the 'sore distressed' today?"

Deck her form with flowers fair;
Kiss her hands, and smooth her hair,
Dear old Aunt Belinda!
Hers, at last, a day for rest;
Hers, at last, a quiet breast;
Many blessed she, much she's blessed;
Kind old Aunt Belinda!
Weeping sad, I turn away—
I'm the "sore distressed" today.

—James Rowe.

If I Were a Girl.

I would take care of my health by living outdoors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing that you may climb mountains and breathe freely.

I would secure the best education. Go to college by all means, if it is possible. Read good books and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country, where fortunes change, it is wise for a woman to be able to care for herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak and when to be silent; to have hateful things said about you and be able to answer pleasantly; to have people confide in you and be wise enough to keep it locked in your heart; to be in poverty and not be soured by it; to meet temptation and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it.

The Golden Rule, of doing unto others as we would that they should do unto us, is especially applicable here.—Mrs. Jenness Miller, in Pittsburg Christian Advocate.

Why Is Age Happier Than Youth?

Perhaps you will say that it is not. I well know that it is customary to consider the irresponsible years of childhood to be the sunniest part of life. But truly, having passed the half-century limit, I would no sooner go back to that charming period than would the college senior like to be put back into the freshman class. Though my childhood and youth were very happy ones, and often it is pleasant to review my delightful past in memory, still I think mature years are richer and fuller of peace and pleasure in living than immature ones can possibly be. For one thing we have learned how to live; have, in a measure, disciplined ourselves to bear the disappointments, bereavements, trials, which must come to all; learned that these things must needs be. We see others worse off than ourselves and feel obliged to stifle our griefs from respect to their "heavier woe." We learn to weigh circumstances and to know better what is good for us. To live one day at a time; to know where our place in the world is what ;our work is; and that to do our best right where we are is all that God requires of us. We can see how even our mistakes have done us good. A thousand matters of interest claim our attention which in youth possessed no attraction. Having seen the growth of scores of babes, through childhood and youth into manhood and womanhood, we gain a prophetic insight which enhances the study of human nature a hundredfold.

Then we know our time is growing short, and whose home seemeth not dearer in the prospect of soon leaving it even for a better?—Selected.

A Pushing Clerk.

"You must push matters a little, James," said the druggist to his new boy; "by calling a customer's attention to this article and that article, you often effect a sale."

"Yes, sir," responded the new boy, and then he hastened to wait upon an elderly person who wanted a stamp. "Anything else, madam?" inquired the ambitious boy, politely; "hair dye, cosmetic, face powder, rheumatic drops, belladonna, mole destroyer. The elderly lady deals over the way now.—Philadelphia Methodist.

The seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—F. W. Robertson.

Beauty, truth, love, are the realities which abide. Goodness has slowly proved itself in the world—is every day proving itself to be that to which reason tends, in which it realizes itself.—Mrs. Humphry Ward.

I find that His sweet presence eateth out the bitterness of sorrow and suffering.—Samuel Rutherford.

"How will you have your hair cut?" queried the talkative barber. "Off!" snapped the disagreeable patron. And the barber cut on.

When Tired Out

Take Horsford's Acid Phosphate.

It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

PATRIOTISM

The stomach is a larger factor in "life, liberty and the pursuit of happiness" than most people are aware. Patriotism can withstand hunger but not dyspepsia.

The confirmed dyspeptic "is fit for treason, stratagems and spoils." The man who goes to the front for his country with a weak stomach will be a weak soldier, and a fault finder.

A sound stomach makes for good citizenship as well as for health and happiness.

Diseases of the stomach and other organs of digestion and nutrition are promptly and permanently cured by the use of Dr. Pierce's Golden Medical Discovery. It builds up the body with sound flesh and solid muscle.

"After I received the advice which you gave me in regard to my treatment," writes Geo. Dorner, Esq., of 1915 Pulaski Street, Baltimore, Maryland, "I used your 'Golden Medical Discovery' according to directions. After using four bottles I considered myself cured, as I have not felt any symptoms since. Had tried almost all remedies that I heard of that were good for dyspepsia, but without relief. Finally, I became discouraged, and wrote to you for advice, with the above result."

The dealer who offers a substitute for the "Discovery" is only seeking to make the little more profit realized on the sale of less meritorious preparations.

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the paper covered book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce. Buffalo, N. Y.

"Bluffing" as a Substitute for Ability.

During the Civil War, certain manufacturers who tried to get rich out of the misfortunes of the country, and at the expense of soldiers who were fighting their battles for thirteen dollars a month, made shoddy clothing that looked all right when new, but which, when the poor soldiers were lying in the wet trenches, or tramping through the rain and snow, fell to pieces. It had no wearing quality. The rain and wet unmasked the shoddy. Shoe manufacturers put paper or pasteboard soles and poor leather into shoes for the soldiers. The shoes looked all right when they were new and dry, but a few days of rain and mud ruined them, and the poor soldiers suffered pain, exposure, and disease through the fraud.

A counterfeit coin may pass for genuine for some time, until some observing person detects the cheat, or the dull, leaden thud betrays the lie; then the condemned coin's career is ended, and the unfortunate holder suffers loss.

Shoddy character and counterfeit worth can impose on the world for a time. People have found this out. Many young men, today, are trying to make "bluff" do their work, and accomplish the results of honest training and solid education. Strangely enough they sometimes seem to succeed in keeping up the deception for years. So long as their boasts are not questioned, so long as they can load the work or the responsibility upon more competent shoulders, they impose on the world, and are apt to get higher reputations and larger salaries than more worthy and more modest men. But bad work will not always be accepted cheap expedients will not always avail, props and crutches will not always be at hand, and mere boasting will not always be accepted as ability. Some day, in the midst of a panic or an emergency, the pretender is found out, and shame and disaster are his only portion. All his undeserved triumphs are forgotten. Scoffers cry that they thought all the time that he did not know so much as he said he did. The lion skin is stripped off, and the stupid donkey is a laughingstock.

Great occasions, which, like lightning-flashes reveal unsuspected heroes just as surely reveal the unworthy, the bluffers, the sham workers. Luck that makes the fortune or the reputation of the man who is prepared in character and knowledge for emergencies is only bad luck for the shoddy character and the untrained workman.

Ask and Ye Shall Receive.

O praying ones who long have prayed,
And yet no answer heard,
Have ye sometimes been half afraid
God might not keep his word?
Seems prayer to fall on deafened ears?
Does heaven seem blind and dumb?
Is hope deferred? Believe—believe—
The answer-time will come!

"Ask what ye will"—his word is true,
His power is all divine:
Ye cannot test his love too far;
His utmost shall be thine.
God does not mock believing prayer;
Ye shall not go unfed!
He gives no serpent for a fish,
Nor gives he stones for bread.

Thy inmost longings may be told;
The hopes that turned to shame;
The empty life, the 'thwarted plans:
The good that never came.
Say not, "The promise is not mine,
God did not hear me pray;
I prayed—I trusted fully—but
The grave hath barred the way."

God heard thee—he hath not forgot,
Faith shall at length prevail!
Yea—know it! Not one smallest jot
Of all his Word can fail.
O, if ye truly have believed,
Not vain hath been thy prayer!
As God is true thy hope shall come—
Sometimes—some way—somewhere!

Mrs. Frank A. Breck.

Continuance is essential, Make it a rule always to pray until it is hard for you to stop praying.

If all the saloons in your town should burn down what would be the total loss? NOTHING.

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A story is told of an excellent old lady who lived in Concord, Mass., at the time of the great prevalence of Transcendentalism; and she was very much bewildered by the freedom and audacity with which many of her articles of faith were treated. But she finally came to this conclusion, "I don't care so much about predestination and free will, and all them sort of things; but, if they take away my total depravity, I shall feel as though I hadn't any religion at all."—Ex.

Those who have real merit are the last ones to see it in themselves and the first to see it in others. —Josh Billings' Allminax.

Love had rather serve Christ in a dungeon than Satan in a palace. —Ram's Horn.

Stop looking for trouble and happiness'll look fer you.—The Advance.

He is the greatest master of earth whose citizenship is in heaven.

A book is valuable, not solely nor chiefly for the knowledge which it furnishes, but rather for the stimulus which it gives.

No man has even begun to be perfect till he has learned that life is for duty and not for pleasure.

Better be known by a bad name outlived than by a good one disgraced.

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—o—

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